

Lewis, Clarence W.

History of Rehobeth United Methodist Church

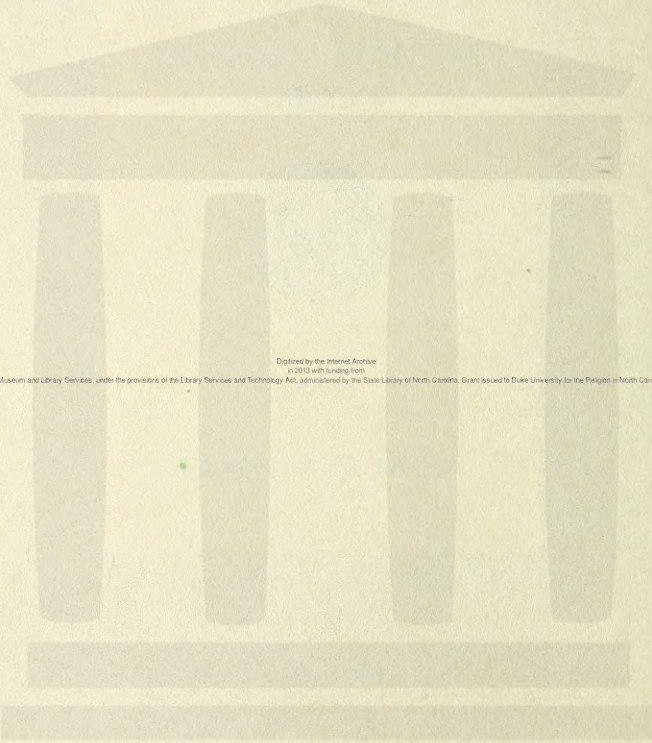
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Lewis, Clarence W.

HISTORY OF

REHOBETH UNITED METHODIST CHURCH

1806-1969

Harriet Leonard

Please accept this with my compliments

Blair W. Lewis

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History of Rehobeth United Methodist Church

1806 - 1969

FOREWORD

We must think backward if we are to travel forward. Surely the roots of the present lie deep in the past. It is fitting that we should pause once in a while and take an inventory of the distance we have come and how the journey has been made. A century or so ago, our people were not so careful about the preservation and retention upon paper of their achievements. They were vastly more concerned about carving their records upon the lives of men and women.

The inventory of our past is a glorious one. The fathers have given a good account of themselves. We must be ever mindful, however, that a great past is of little value unless it stirs us on to a greater present and a nobler future.

A quote from the foreword of the inventory of the Church Archives of Virginia.

INTRODUCTION

In the field of church research and source material, there has been a need for more information regarding the records of various churches, particularly in the instance of Rehobeth Church.

The need for such records is all the more important when the beginner runs into the many instances of records not being kept in a safe and fireproof place. Thus, a noble heritage to some extent is lost.

To begin with, many of the early Virginia Conference Records were lost by fire in Richmond, Virginia during the Civil War. Rehobeth was a member of the Virginia Conference when established. The quarterly conference records of the Pleasant Garden Circuit, of which we were a member for many years, were destroyed by fire when the circuit parsonage burned in 1940.

I have been told by the late J. Y. Short, that the Rehobeth records from the beginning was destroyed by fire in the latter part of the past century.

In the search for material, it was necessary to examine many annual conference journals and the available Quarterly Conference Records. Many books on state and area church history were read. Also, visits were made to Duke University Library, Duke Divinity School Library, Greensboro Public Library, Greensboro College Library, Guilford County Register of Deeds and many homes and individuals too numerous to mention. Also, the author was in correspondence with many Methodist organizations and individuals throughout the area, state and nation.

I am greatly indebted to many individuals too numerous to mention. However, I must mention a few. To Mrs. Ella Ryan Roach and G. C. Ryan for memories and what was told them by their parents. To Mrs. Leo Palmer for her dedicated research in the past, to Minnie Hodgin for the records her father kept, to Mrs. E. K. Gragg for history of various organizations within the church and to Nancy James for her unselfish work in typing.

This is a labor of love, hoping it will deepen the consecration of the members and friends of Rehobeth to the rich heritage of faith and service to mankind and above all to our Lord and Master.

Layman — Clarence W. Lewis, Sr.
Rehobeth United Methodist Church
1969

For every worthwhile cause, behind it there is a dedication. To emphasize this with a brief sketch of John Wesley will show how Methodism began, which led eventually to the organization of Rehobeth Church. Like Martin Luther, John Wesley had no intention of founding a new church. His intent was to uphold the church of his fathers, which had become corrupt. Wesley was more concerned with infusing new life and energy into its being. Wesley came to Georgia in October, 1735 to further his beliefs. This trip was not too successful. He was convinced that he lacked "that faith whereby alone we are saved."

After returning to England, he went to Aldersgate Church, where he took on complete faith. He said, "at about quarter before nine while I was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine and saved me from sin and death".

Wesley first formed societies in England. In February, 1743, he issued rules for the societies, which read in part; "Those who wish to flee from the wrath to come, to be saved from their sins. When admitted they are to give evidence of their desire for salvation "by doing no harm; by doing good of every possible sort; by attending upon all the means of grace". It was expected that all who would contribute a penny a week, suggested in Bristol and give a shilling at the renewal of their quarterly ticket. There were some objections to the suggested amount.

The real turning point of the society and Methodism in America, came in 1771 when Wesley called for volunteers to go to America to preach the gospel and to spread Methodism. Among those volunteering was Francis Asbury, who arrived in Philadelphia in August, 1771. On arrival, he found only three meeting houses and three hundred communicants. Forty-five years later when his incredible labors ended, there were nine annual conferences and four hundred and twelve Methodist societies, with a membership of 214,235. He organized scores of societies, ordained more than four thousand preachers, traveled more than 270,000 miles mostly on horseback over rough roads and unsurveyed mountain paths, preached more than 16,500 sermons and crossed the Alleghenies 60 times. "My horse trots stiff" he wrote in his journal "and no wonder, when I have ridden him upon an average of 5,000 miles a year for five years".

At the age of 14 he experienced a spiritual awakening and began to attend meetings for Bible reading and prayer. With very limited schooling, he was licensed as a local preacher. He was admitted at 21 to Wesleyan conference for four years as an itinerant preacher. On the high seas on his way to America he wrote; "Whither am I going? To the new world. What to do? To gain honor, No; if I know my heart. To get money? No, I am going to live to God and to bring others to do so". This was his purpose to the last.

He preached in inns, taverns, jails and by the wayside, whenever he found a handful of hearers. He was later made a bishop. For long years he was not well, suffering intolerable pain and distress. On his final journey through northern Virginia and Maryland, he had to be lifted from his sulky and died March 13, 1816.

Tradition says he possibly traveled through the Rehobeth area. His journal makes no mention of having done so. However, he traveled through the county a number of times. His journal records show he stopped at Shorts March 2, 1783 — February 5, 1784 — January 21, 1785. This Short has been identified as Jonathan Short, who lived in the area of what is now Stokesdale and was a forefather of the Short clan at Rehobeth. He gave the land for the Cumberland Church, now extinct, and is buried there. Asbury stopped at Pleasant Garden November 17, 1798 — February 27 & 28, 1800 and preached at Old Union Meeting house in northern Randolph County in 1801. His last visit to the area was Salem (now Winston-Salem) on February 26, 1805.

“This leaves no doubt that his influence was felt in the organization of Rehobeth. Another influence was probably the great revival of 1799-1802. The following account was taken from Early American Methodism 1769-1844. The spiritual dry years 1792-1798 were succeeded by one of the most remarkable revivals of religion in the nations history. Strangely enough, the awakening began in Logan County, Kentucky; the county which some years earlier had borne a reputation for extreme lawlessness and ruffianism. The first evidence of a changed spirit was noticed in his congregation in 1797 by James McGready, a Presbyterian minister. In 1798, the increased interest in religion spread. In 1799, concern was still deeper and more widely manifest. Simultaneous revivals occurred among Presbyterian, Baptist and Methodist congregations. This revival spread over Kentucky and Tennessee into North and South Carolina. Western Virginia, Western Pennsylvania, and Southern Ohio. The rising tide reached its crest at the Cane Ridge (Kentucky) meeting in August, 1801. This was a Union meeting of Presbyterians and Methodist. People came from all parts of Kentucky, Tennessee and from north of the Ohio River.”

In 1802, Rev. Jas. Douthet, presiding elder of the Salisbury District, (Guilford Circuit was a part) gives a glowing account of the revival work in his Quarterly Meeting in the Yadkin. He says “I am now at the quarterly meeting in the Yadkin. Bro. McKendree is with us. The Lord has been powerfully present this day and we are looking for greater times tomorrow and the next day; the Lord is doing wonders throughout the district; the holy flame has caught and is going on very considerably in all circuits. I suppose at the several quarterly meetings, the second time around the district, not less than 500 souls professed to find the Lord”. Rev. Thomas L. Douglass was a great revivalist. He was often in demand as a preacher in the great camp meetings held at that day. On Friday the 21st of May 1802, we find Bro. Jas. Douthet on the Guilford Circuit where he says, “We had the greatest time and the most powerful work that I ever saw. The work broke out on Saturday about four o'clock in the afternoon and there was no intermission till after two o'clock in the afternoon on Monday. I think that there were during this meeting upward of a hundred souls down at one time crying for mercy; between forty and fifty professed to be converted”. (From the history of Methodism in N. C. by W. L. Grissom.)

These instances of organization, dedication and religious fever was the foundation of the beginning of Rehobeth. The exact date of the first meeting and organization is unknown. The Rev. R. M. Hoyle, pastor of Rehobeth 1882, reported to the fourth quarterly conference that year that the first church was built of logs and built about 1800. This date could

possibly be the beginning. The usual beginning in those days of a church was the class meeting or societies in which a group met regularly under the guidance of a leader to worship and consider the state of their souls. These meetings existed for a time before the organization of a church and members were not considered members of a church. In fact, after intention of membership was made known, a six months probation was required. The requirements of a class member leaves no doubt of their religious fever. They were in part — "There is no room for idlers. They must engage in working out their own salvation with fear and trembling while God works in them to will and to do, or they must become weary of reproof and get out of the way."

In their requirements and provision, in their duties and privilege, they pertain alike to every member and address themselves to the Christian experience and character of all.

With no records to substantiate the date of 1800 as the beginning—1806 is considered as the beginning. The first deed dated January 16, 1806, is a most interesting document for its spelling, composition and absence of punctuation. Also note the use of capital letters. The deed in its entirety reads—

Shadrach Otwell to Edward Millis & others

This Indenture made this Sixteenth day of January in the year of our Lord one thousand Eight hundred and Six between Shadrach Otwell of the one part of Guilford & State of North Carolina of the one part & Edward Millis Sr., Elisha Kirkman Job Weatherly Jas. Millis and John Millis Trustees of the Methodist connections of the other part Witnesseth that the Sd Otwell for and in Consideration of the sum of Ten Shillings to him in hand paid by said Trustees before the Sealing & Delivery of these presents the Receipt whereof the Said Shadrach Otwell doth hereby acknowledge hath given granted bargain Sold aligned Enforced & Confirmed & by these presents doth give grant bargain Sell aligned Enoff & Confirm unto Sd Trustees & their successors in the Episcopal Church a certain Tract or parcel of Land Lying & being in County of Guilford on the waters of South Buffalo Beginning at a stake in an Old field above a Certain Spring Runing thence South Thirty Two poles to a Stake thence Ten poles to a stake thence North thirty two poles to a stone thence west to the first station Being part of a tract of land the the Sd Otwell Purchased of John Millis & the Sd part is Sd to contain Two Acres be the same more or less Together with all woods waters Mines Minerals hereditaments & Appurtenances to the above granted Belonging or anywise appurtaing to have & to hold to the Sd Trustees & their successors in the above mentioned Church for the purpose of Building a Meeting House for Divine worship forever free & Clear of & from all Incumbrances whatsoever the Sums of Money or grain yearly or otherwise laid on by our general assembly from Time to time Excepted & foresaid & the Sd Shadrach Otwell doeth Covenant with the Sd Trustees & their Successors to warrant and forever Defend the above granted Land with all woods waters mines minerals hereditaments & appurtenances to the above granted Land & premisis from

himself his Heirs Exceptd AdmR or assign & from all & every other person or persons Claiming by from or under him or them or any of them in witness whereof the Sd Shadrach Otwell hath hereunto Set his hand and affixed his Seal the day and year first above written

Shadrach Otwell (Seal)

State of N. Carolina

Guilford County August Court 1808

The written Deed was proven in open court by the Oath of Wm Millis on Motion ordered to be Registered

Test John Hamilton CC

Signed Sealed & Delivered

In the presence of

Wm Millis

Smith Sillian

If the meeting house was named at this time no mention was made in the deed. Not a single record of any sort has been found for the period 1806-1832. It was during this period that Rehobeth was a member of the Virginia Conference. During this period, the name Rehoboth must have been given to the meeting house. Beginning in 1832 and for the rest of the century, all records found had the name spelled Rehoboth. Why it is spelled Rehobeth today is a mystery. It is believed that someone along the way misspelled it a few times and those that followed kept it up. Rehoboth is from the Bible, meaning "broad places, room". Rehobeth is neither in the Bible or any dictionary. It is my hope that somewhere along the way the proper spelling will be restored.

There is a second deed of Rehobeth church property dated May 4, 1861. This tract was of the same size as the first tract and joining it on the west side. The wording, spelling and composition of this deed are similar to the first deed.

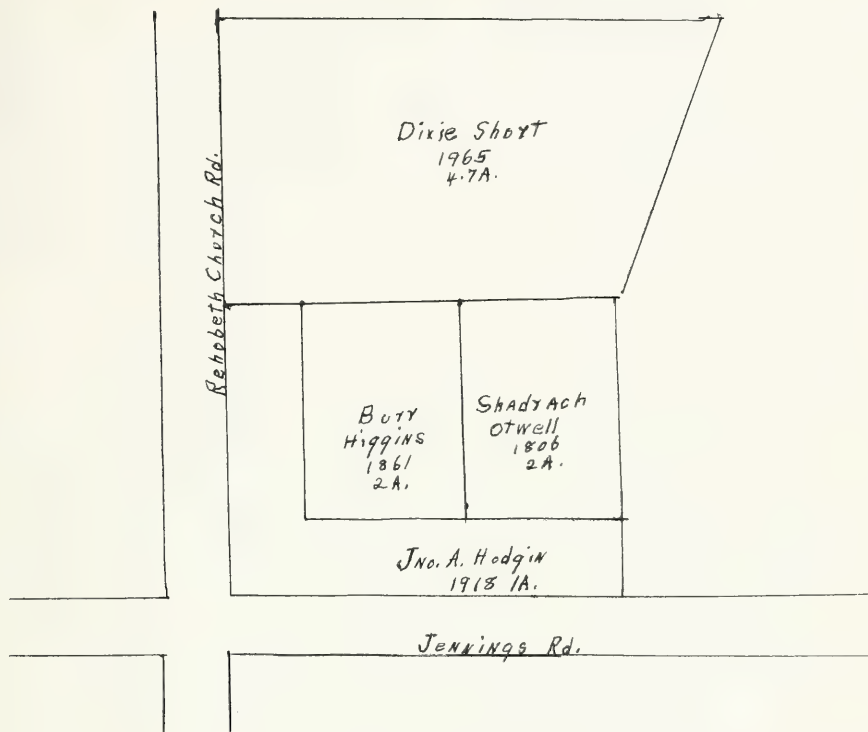
This deed was from Burr Higgins to trustees James W. Ward, Dr. Andsa Hoover, Geo. Beard and Robt. Coltrain for and in consideration of the sum of \$20.00.

This Burr Higgins was the great-grandfather of a former pastor of Rehobeth, Sylvester (Si) Higgins 1947-1948. It was said of Burr Higgins that he did not attend church regularly, but was always there or sent someone when help was needed.

For many years there was no established roads in the vicinity of Rehobeth. When roads were established, neither the Shadrach Otwell tract or the Burr Higgins tract joined the roads. In December, 1918, John A. Hodgins and wife gave to the trustees; R. C. Short, C. M. Short, W. M. Clark, A. M. Lewis, G. T. McLean, C. V. Layton, J. H. Langley, J. T. McCuiston and W. E. C. Millis for \$5.00 in consideration of all land between the Shadrach Otwell and Burr Higgins tracts and the established roads. They are now the Rehobeth Church and Jennings roads.

This concludes the land purchasing phase of the History of Rehobeth Church. However, it is brief due to lack of records, especially in the early period of existence.

Below is an unscaled plot of land now owned by the church.



MEETING HOUSES AND CHURCH BUILDINGS

No records have been found concerning the building of the first Meeting House. No doubt that the first trustees; Edward Millis Sr., Elisha Kirkman, Job Weatherly, James Millis and John Millis had a hand in it. The earliest record found was a report to the quarterly conference held at Mt. Zion Meeting House in November, 1832.

This is to certify that Rehoboth Meeting House was erected in the year ----. This house is out of repair and is inferior at best. The deed is recorded in the registers office. We have appointed seven new trustees to fill the vacancy and to keep the number up to nine, and the paper containing the names is filed away with the deed and in the hand of Wm Millis Jr. Given under our hand this 21 of November 1832.

signed Levi Kirkman
Wm Millis Jr.

Rev. R. M. Hoyle, Pastor of Rehobeth 1882-1883, reported to the fourth quarterly conference in 1882 that the first church was built of logs and built about the year 1800.

Monroe Kirkman 1842-1939, told that his father remembered this first church well and had attended there.

The above trustees must have put the membership to work. The trustees report also stated that "the second house was built in 1833 and was 36 ft. x 36 ft. x 10 ft. pitch, weatherboarded, ceiled, seated, pulpit and stove all in tolerable repair". This report was unsigned, hence the trustees and building committee are unknown.

The second quarterly conference in 1869 elected a building committee for Rehobeth, consisting of John Natham, James Millis, John Kirkman, Price Oment and Benjamin Hassell. No record of what they did has been found.

The third church was built in the 1880's. I have been unable to pin down the exact year. Mrs. Ella Ryan Roach remembers the building of this church, and along with her brother G. C. Ryan, remembers that their father, Adrian Ryan, hauled the benches from Greensboro to the church in a two horse wagon. Mrs. Roach also remembers the benches in the third church as being built of slabs. The third church, of whom many remember so well, was similar to the second church, only larger. The trustees and building committee were: W. L. Kirkman-chm., Monroe Kirkman, Wesley Clifton and Rufus Hodgkin. The buildings stood as one room buildings until 1925, when for the first time in 119 years, an expansion to an existing building was made. Six classrooms and a front porch were added. This project was a membership project. Only one person was hired (Martin Causey), the rest was done by donation of labor and material. Rev. John Hoyle, Jr. was pastor. Rev. Hoyle helped in the painting.

It was about this time that the real growth of Rehobeth began. Under the dedicated and dynamic leadership of Rev. Ed Snow, Rehobeth was bursting at the seams. Soon after Rev. Snow's departure, plans and preparations were made for a much needed and larger place of worship.

A finance committee was elected; consisting of J. Y. Short, A. L. Beach and Mrs. Chester Brady, who worked diligently and faithfully to raise the funds. Also, a ways and means committee was elected; consisting of Chester Brady, Wallace Ryan, J. H. Clark, Earl Davis and W. E. Reynolds, who worked diligently and faithfully to raise the funds. A building committee consisting of Clarence Lewis-chm., E. K. Gragg, Wayne McCraw, W. H. Stanley and D. F. Wray was elected. These committees, along with the membership, worked diligently, faithfully and unselfishly on this project in raising the funds and selecting the type structure needed. On May 3, 1950, the building committee signed the contract with S. E. Troodon of Asheboro, N. C. On May 8, 1950, at 5 P.M., a ground breaking ceremony was held with Rev. Herman Duncan, district superintendent, presiding. Rev. A. B. Pierce led with the invocation: Clarence Lewis turned the first shovel of earth and Rev. J. S. Higgins pronounced the benediction. And on Mothers Day, May 13, 1951, the first service was held in the new sanctuary. Rev. Dr. E. C. Widenhouse was pastor. It is worthy to note that the \$55,000, 11 year loan was paid off in 3½ years. On June 5, 1951, following the worship service, the corner stone was laid with Rev. Herman Duncan, D.S., presiding. Bob Foust did the masonry work and Harold Coltrane made the sealed copper box.

The membership of Rehobeth, although proud and humble of this accomplishment, did not stop here. The church continued to grow until it became necessary to plan for expansion. In 1953, plans were begun for an educational building. A ways and means committee was elected; consisting of Walter Short-chm., Wayne McCraw, Mrs. Charlie Short, Mrs. Robt. Ryan, Mattie Bess McCuiston, Hoover Clark, Don Masters and Jas. Steele. The building committee consisted of H. J. Pope, W. H. Stanley, Rucker Crowder, Jim Davis, D. F. Wray, Rev. John Vernon and Wayne McCraw. King Gragg was later added to the building committee. Finance Committee was A. L. Beach, J. Y. Short and Mrs. Chester Brady. Contract was let to H. L. Coble for \$108,000. This educational building was first used on Sunday, December 23, 1956.

PARSONAGES

In the early days, there were no parsonages. The preachers had to travel on horse back on a circuit, sometimes consisting of as many as 12 churches. He stayed at homes of members and friends. Circuit parsonages were built later. The first record found was in 1841, when Wm Millis from Rehobeth was elected to circuit parsonage trustees building committee, to build a circuit parsonage at a cost not to exceed \$900.00. No records have been found as to what was done. The first known circuit parsonage was built in 1877 on a site in Pleasant Garden, where the Baptist Church now stands. This house was described as a 4 room cottage with stable and shelters, a well of water, all under good fence. It was partly furnished and valued at \$750.00. It was first occupied by Rev. J. R. Scroggs. This parsonage served the circuit for 48 years and was sold in 1915 for division. W. A. Short was trustee from Rehobeth.

The second circuit parsonage was on main street in Pleasant Garden, and was purchased in 1915. It was a two-story frame building with 8 rooms and fairly well furnished. This parsonage and its contents were destroyed by fire on November 10, 1940. W. M. Clark and J. Y. Short were trustees from Rehobeth. After the fire, the circuit bought a house on N. Main St. for a parsonage. It was a brick house with adequate rooms for preacher and family.

In 1944, the circuit traded this property to C. Gray for a lot and house adjoining the Pleasant Garden Church property on the north, to be used for a parsonage. This was a large two-story frame building with 9 rooms. In 1946, after Pleasant Garden became a station, Bethlehem and Rehobeth became a 2 point charge, and shared a parsonage jointly near Bethlehem. In 1948, when Rehobeth became a station, it built its first parsonage on a tract of land south of the intersection of Sumner School Rd. and Jennings Rd. The land was given to the church by Chas. Routh and Geo. Short. The board of trustees were appointed as a building committee to make plans and build the parsonage. The trustees were S. S. Clark Sr., J. Y. Short, J. G. Gray, Earl Davis, J. H. Oliver and C. W. Lewis, Sr. One carpenter was hired (Tom Higgins, brother of Rev. J. S. Higgins) to direct and co-ordinate the work. This was a six room, white frame

house, with small basement and attic. Volunteers were constantly on the job, especially on Saturdays, doing whatever they could. The women of the church made hot drinks and sandwiches for the workers. It was completed and occupied by Rev. A. B. Pearce, Jr. in February, 1949.

In early 1965, it became apparent that a new parsonage was needed. On August 5, 1965, a tract of land consisting of 4.7 acres, located and adjoining present church property to the north, was bought from Dixie C. Short for the sum of \$8,000.00. Immediately, plans were made for the new parsonage. Glenn Hodgkin, a member of Rehobeth was selected to draw the plans. Glenn worked diligently and faithfully on this project. The first set was rejected. However, the second set was accepted almost unanimously. Harvey Adams was selected as builder on a basis that the church buy the materials and he would contract the labor. Some donations were made and some volunteer labor was given. Including land and furnishing, over \$50,000.00 was the cost. Today, December, 1969, less than \$30,000.00 is owed on the project. The building and furnishing committee was; Glenn Hodgkin-chm., Bill Johnson-v. chm., Fannie Blackwood, W. H. Stanley, Mrs. Troy Short, Chas. Hodgkin, Minnie Hodgkin, Bill Gragg. The trustees were; Chas. Hodgkin-chm., King Gragg-v. chm., E. M. Chandler, Geo. Bishop, Hal Pope, J. C. Barefoot Jr., Roger Short, Ray Stanley and C. W. Lewis Sr. On Sunday the 17th of November, 1968, from 2:30 to 5:00 P.M., an open house was held. It was attended by a large number of members and friends from the area. For this occasion, Fannie Blackwood was hostess. Rev. Robt. M. Hardee was the first occupant. This concludes the land purchasing and building phase of Rehobeth history. This is only a small part of the service rendered to the church and community.

John Marsh, Greensboro Record staff writer, in an article; "Sumner: Gold Passes, But a Church Endures," on Tuesday, March 15, 1966. "First it was just a little settlement with a Methodist Church. Then they discovered gold and that lasted a while. Next, it became a haven for bootleggers. That is gone. The church, Rehobeth, is all that has survived the early history of Sumner." So far, the history is mostly one of lumber, brick and stone and land. Let us go into its service to the soul and mankind. The greatest service of all to our Lord and Master.

THE SUNDAY SCHOOL

The Rev. Peter Doub, pastor of Guilford circuit, of which Rehobeth was a part, organized the first Sunday School in Greensboro in 1830. It is presumed that Rehobeth organized soon after. The first record found was in 1835. Below are the early records found reported to quarterly conferences. Individual churches were only mentioned occasionally.

1835—3rd Q.C. The Circuit report. Rev. Joshua Lea, pastor. 9 schools, 301 pupils, 75 teachers, 7 supts., 8 libraries, 578 volumes, 3 Bible classes and 30 pupils converted. (Rehobeth's part unknown)

These are Rehoboth reports.

- 1837—4th Q.C. 1 Supt., 8 teachers, 60 scholars, 1 library, 60 volumes
- 1845—4th Q.C. No schools due to inclemency of weather.
- 1852—1st Q.C. School in tolerable condition.
- 1864—1st Q.C. We have some opposition, but we hope by efficient co-operation of brothers and friends to overcome difficulties.
- 1865—3rd Q.C. Not much doing on account of northern soldiers roaming the country.
- 1875—3rd Q.C. The S.S. has been closed.
- 1876—4th Q.C. Some are steadfast and attentive to their duties, others are unstable and neglectful, others have walked.
- 1879—4th Q.C. S.S. in state of suspension.

Evidently, in the early days, reading and salvation were integral parts of worship. The full list of supt. of S.S. are not known. Below is a list of those found and are not in chronological order. The first supt. found was Price Asmont (1849). B. E. Woolen, Geo. Beard, S. McClintoch, A. Millis, Dr. A. Millis, Gibson Gamble, Monroe Kirkman, Rufus Hodgins, Walter McCuiston, Joe McCuiston, A. M. Lewis, T. T. Isley, John F. Clark, Walter Clark, W. M. Clark, W. A. Short, W. B. Null, J. Alford Stanley, J. H. Oliver, J. C. Rice, S. S. Clark Sr., C. W. Lewis Sr., Wayne McCraw, Roy Barbee and Don Masters.

The oldest record found of a session of the S.S. was April 8, 1900 reads Religious services conducted by supt. Opening song, "Hear Him Calling". Officers and teachers present 4, Absent 3, Scholars present 50, absent 20, Scripture—Matthew 7:1-4, Subject of lesson, "Precepts and Promises". School addressed five minutes by Rev. E. L. Stack, Collection .10 (10 cents) Weather fair, School closed by singing.

Officers of the S.S.; A. M. Lewis Supt., J. M. Short asst., and Emma Short Sec. Thought it would be interesting to list the roll of above date. Those in bold type are of this date still attending. (December 31, 1969) Those in parenthesis are still living.

Class No. 1—Olivia Short, teacher. Maud Carmac, Clara Hodgins, Cora Osborne, Emma Lewis, Ettie Short, Annie Paschal, Mamie Ryan, (Ida Layton), Vera Kirkman, Georgia Carmac, (**Estelle Lewis**), (Dora Carmac), Myrtle Taylor, Daisy Taylor, Maud Dillion, Mamie Dillion, Bertie Little, Bessie Little, Sallie Odell, Bessie Odell, Bertie Hodgins, Linnie Hodgins, (Vera Oliver), Mrs. Lillie Davis, Mary Armfield, Laura Osborn, Katie Langston, Daisy Fruit.

Class No. 2—R. C. Short, teacher. R. R. Osborn, Leven Barnes, John Smith, Victor Layton, Tom Hodgins, Robertson Lewis, S. E. Coltrane, W. T. McCuiston, Beny Templeton, C. F. McCuiston, Robert Smith, Andrew Lewis, A. M. Lewis, J. M. Whitmore, J. M. Henderson. John Hodgins, Willie Millis, W. F. Osborn, J. C. McLean, D. E. Osborn, Walter Lyndon, C. A. Hinton, Bill Weatherly, John Glass.

Class No. 3—J. W. Short, teacher. Edmund Layton, Albert Short, Joseph Short, Mack Short, Everett Hodgins, Charlie Stack, Robt. J. White, Tom Paschal, Willie Layton, Shube Layton, Charlie Gilbreath, Oliver Short, (Albert Coltrane), Lee Ozment, Oliver Little.

Class No. 4—Laura Osborn, teacher. Linnie Hodgins, (Dora Carmac), (Estelle Lewis), (Radie Layton), James Carmac, Billie Gilbreath, (Cleveland Ryan), Gracie Kirkman, Pearl Stack, James Whittemore, Fannie M. Paschal, Oscar Gilbreath, Troy McLean, Oscar Taylor, Hattie Ryan, Edgar Taylor.

Class No. 5—Maud Paschal, teacher. Mary Whittemore, Charlie Whittemore, (Dittie Lewis), George Short, (Troy Short), Blanch Stack, Annie Carmac, Anna Short, Edna Paschal, Ethel Davis, Lonie Gilbreath, Carl Davis, Ross Davis.

Class No. 6—Emma Short, teacher. (Ross Layton), Bob Layton, Eugene Oliver, Bob Ryan, Charlie Little, (Bertie Carmac), Trixie Lewis, (John F. Clark), Clarence Clark, Mamie Coffin, Raymond Davis, Emil Paschal, Linnie Davis, Eugene McLean, (Cora Layton), (Trela Gilbreath), Bascomb Little, Clarence Stack, (Tom Ryan), Radie Davis.

Note that a few are members of more than one class. Why, is unknown. The above report is inserted primarily to show the growth of the S.S. In 1900 the enrollment was 70—today it is over 600. In 1900 the S.S. collection was 10c, today it will average in the neighborhood of \$50.00 per Sunday. This growth could not have occurred without the dedication of the teachers. They are too numerous to mention. However, I will name a few with a long period of service. Mrs. C. W. McCuiston Sr. with 44 years in the children's department; Mrs. Epsie Ryan Gilbreath with 56 years mostly in the adult department; Mrs. Leo Palmer over 60 years, with some half of it in the youth and adult department of Rehobeth. In November, 1969, Mrs. Palmer resigned. Mr. O. D. Park—over 65 years—with some 30 years at Rehobeth in the youth and adult department. Mr. Park recently moved to Randleman. In 1900, the percentage of attendance was approximately 70%. In 1949, the enrollment was 390 with an average attendance of 219.4, which is in the neighborhood of 60 percent. Today it is hardly 50%, however, there is signs of this increasing.

In the early days of the Methodist S.S., it was often an all day affair—with dinner on the grounds. In the early part of this century, the high point of the S.S. year at Rehobeth was "Childrens Day", an all day affair with dinner on the grounds. The children sang, recited, read scripture to the delight of their elders.

SINGING AND MUSIC

In the beginning of Rehobeth history there was singing only, with very few books. Someone "histed" the tune and the congregation followed. Mrs. Ella Ryan Roach remembers well when this was done and that Mr. Robert (Bob) Smith was among the last "Tune Histers". About 1890, the first musical instrument was purchased, a foot pedal pump organ. Cleveland Ryan and Ella Ryan Roach remember their father, Adrian Ryan, hauling the organ from Greensboro to Rehobeth in a wagon. Maud Paschal was the first organist, followed by Emma Lewis and Margie Taylor. Singing school was a prominent activity in the latter part of the last century and the early part of this century. This writer remembers well some

of these singing schools with Cicero Hamilton or Bud Fentriss conducting. Roscoe T. Layton has in his possession a picture of the singing school of 1897 or 1998. This picture has been enlarged and is hanging in the church foyer. In 1920, a second hand piano was bought. This was accepted with misgiving by some. It was only a short time before it was accepted by all. Una Maude Gray was the first pianist, followed by many, including Mrs. Freda Short, who for some 40 years played for services, funerals, weddings, classes and whenever called upon. She resigned these duties in 1967. There is probably no one in the history of Rehobeth that gave of himself with devotion to music, more than Henry Clay Little until his untimely death in February, 1957. It was under his leadership that music and singing became an intregal part of worship. It was about 1940 that the first organized choir was presented. Its members were Mrs. Grace Dempsey, Gladys Little, Louise Davis, Mrs. Lewis Hodgin, Mabel Short, Mrs. Claude Little, Mrs. Robt. Ryan, Marie Barber, Virginia Barber, Vivian McGee, King Gragg, Robt. Groome, Carl Barefoot and Clarence Lewis. In 1949, a consonata electronic organ was bought and dedicated in honor of those that served in World War II and in memory of those that were killed in action. Clay Little was the first organist, followed by Audrey Little, who gave some 20 years of gifted service. Due to the press of other duties, she resigned in 1967. Mrs. Frank Gulledge is the present organist.

Many good and gifted singers have appeared in the choir over the past years. There have been few that meant more to th choir in singing than J. C. Barefoot Sr. with his melodious bass. The present choir consisting of Mrs. Robt. Ryan, Mrs. Minnie Hodgin, Mrs. Ed Reynolds, Mrs. Jas. Reese, Gale Moore, Mrs. Robt. Short, Mrs. Clyde McMan'is, Mrs. Claude Little, Mrs. B. T. McCuiston, Mrs. Hoyt Gailev, Mrs. Bill Stack, Mrs. Wallace Ryan, Wayne McCraw, Roy Barbee, Bill Johnson, Carl Barefoot. The present choir can be compared as second to none under the able direction of Sandra Walker. There are now 3 choirs—Cherub, Westminster and Chancel.

WOMENS ACTIVITIES

The womens activities of Rehobeth, over the years, have been invaluable in total service through the Womans Missionary Society, W.S.C.S., Guild, and Circles. The first record found of a missionary society was August 12, 1833, when the Guilford circuit organized one. The following articles were adopted.

- Article I This society shall be called the missionary society of the Guilford Circuit, auxiliary to the missionary society of the Va. conference.
- Article II The object of the society shall be to cooperate with the benevolent societies of our church in spreading of scripture holi-ness throughout the world.
- Article III The payment of the sum of 50c annually shall constitute a membership, and the payment of the sum of \$5.00 shall constitute a membership for life.
- Article IV The sums of the society shall be appropriated as follows, 1/3 to the publishing fund, 1/3 to the missionary society, and 1/3 to be laid out in Bible tracts and sabbath school books for benefit of the circuit.

After adoption of these articles, the following resolution was passed.

Resolution—That we are sensible of and do much deplore the prevalence of the intemperate use of ardent spirits in our county and forbid use of only in case of extreme necessity.

Rehobeth's part in above is unknown. It was reported to the 4th Q.C. in 1879 that Rehobeth paid nothing to missions.

The above does not state whether it was a womans society or mixed, and no records were found as to how long it was in existance.

The first known Womans Society at Rehobeth was known as a "Sewing Circle," organized in the early part of this century with Mrs. W. M. Clark as the first president.

In 1933, the Womans Missionary Society was formed with Mrs. May Oliver as the first president. In 1939, the missionary society was divided into 3 circles. Records are not available as to the first officers of these circles and their activities. There are now 4 circles.

The Wesleyan Service Guild auxiliary to the W.S.C.S., composed of employed women, was organized in 1945 in the home of Mrs. S. S. Clark Jr. Mrs. Arlene Stokes was the first president. This Mrs. Stokes was the wife of Rev. C. D. Stokes, pastor at Rehobeth 1944-1946. There were 18 charter members. Three charter members are still active; Mattie Bess McCuiston, Mrs. Corrine Clark and Mrs. Arta May Bishop.

GIRL SCOUTS

The first girl scout troop was organized in 1935 by Miss Mae Hardin, a Sumner school teacher. They met in the homes of the girls. In 1936, they were sponsored by the Sumner P.T.A. and met at the school until 1958, when Rehobeth took over the sponsorship. Since 1958, they have met at Rehobeth church. They have contributed greatly to the good and welfare of the church and community. It is worthy to note that it is not confined to the church family only, but to the entire community.

BOY SCOUTS

The boy scout movement began in the Rocky Knoll Community in 1936 with David Park as the first scoutmaster. The following were the first committeemen; S. S. Clark Sr.-chm., Joe Spoon Sr. and Clarence Lewis Sr. They met in the homes of the community. There were 11 members and was known as Troop 33. In December, 1937, the Sumner P.T.A. took over the sponsorship. It was later designated Troop 20 and met at the school hut until 1951. Earl McGee was scoutmaster for many years and did an outstanding job. Under his leadership, there were 6 Eagle scouts. Marcus Short was the first, followed by David and Benny Stroupe, Bill and Jimmie McCuiston and Bill McGee. In January, 1951, Rehobeth Church took over the sponsorship and ever since has been one of the outstanding troops of

the Southeast District. It became Troop 320 in 1955. There have been three silver beaver awards in leadership given to Ben Fort, Owen Bass and King Gragg. Since coming to Rehobeth, there have been 16 additional eagle scouts; Terry and Jerry McCraw, Glenn and Lyndon Hodgin, Thomas Brady, Carl Bass, David Zimmerman, Jimmy Watts, Jimmy Lancaster, Daryl Bodie, Steve Kivett, John Hodgin, Gary Ennis, Allen Groome, David Barbee, Tom Rodgers. This period of prosperity was due largely to the dedicated and able leadership of Owen Bass as scoutmaster and King Gragg as Institutional representative. Norman Ennis is the present scoutmaster. We are indeed proud of our scouts.

KINDERGARTEN SCHOOL

A valuable addition of service to church and community was begun in September, 1956, when the kindergarten school began under the leadership of Barbara Harris. Although church members children have priority, others are accepted when there is a vacancy. This writer has observed the school periodically for the last three years and found it most inspiring and something of which we should be proud. Mrs. Barbara McIntosh is the present leader, with Mrs. B. T. McCuiston from Rehobeth, assisting.

M.Y.F.

Over the years, especially the last 40 years, the young people have played a most important part in service to church and community. The first Young Peoples meeting was organized in 1936 with Mr. and Mrs. S. S. Clark Sr. as counselors. Some years later this became the M.Y.F.

METHODIST MEN

The Methodist Men were organized February 18, 1945 with Robt. Layton as the first president. Today, Jack Paris is president. From the beginning they met every third Monday in the month for supper, entertainment and service to the church. The women of the church furnished the meal. Since the spring of 1969, they meet every third Sunday morning for breakfast, the men preparing the food. These meetings have been a good time for fellowship for club members.

PREACHERS

I would like to tell something about all the preachers. This, however, would be impossible and in fairness to all of them, will take one out of the 19th century and one out of the 20th century.

Rev. Peter Doub (1796-1869)

Rev. Peter Doub was the preacher on the circuit including Rehobeth from 1830-1831; Presiding Elder 1826-1830, 1847-1848, 1863-1866; Organized the Greensboro Church in 1830 (now W. Market); Organized the

first Sunday School in the area about 1830; Was one of the founders of Greensboro Female College (now Greensboro College) in 1838. In early life, he felt the call to preach and was accepted into the ministry after only 5 months probation. Rev. Doub was a gifted and eloquent preacher and evangelist. He preached far and wide on the circuits and preaching places in N. C. and Virginia. It was estimated by his biographer that in his 51 years of preaching, some 40,000 souls were converted and some 100 churches were organized. He tells his first sermon was only 20 minutes long. At one camp meeting, 84 souls were converted. At another camp meeting he preached 3 hours and 40 minutes, then announced he would continue the sermon the next day.

Rev. E. E. Snow (1899-)

In the fall of 1937, Rev. Snow came to the circuit (Pleasant Garden, Bethlehem, Rehobeth) which at that time was on a status quo. In a year or so he visited every home and knew most every man, woman and child by their first name. It was not long before the church outgrew its facilities. Rev. Snow was a gifted preacher and pastor. More will be told about his service under camp meetings and revivals. Rev. Snow is now retired and living in Florida.

Eight men have gone out from Rehobeth as preachers. They are: Charles Short, Jim Short, Elijah Stack, Andy Lewis, Edward Suits, Robert Barefoot and Jim White. Two obtained license to exhort, George Kirkman (1833) and I. G. Gamble (1868). John Millis was elected local preacher in 1833. Two families have gone out as missionaries: Mr. and Mrs. James (Jim) Turner and Rev. Dr. and Mrs. C. D. Stokes.

Nothing could be found on the first preacher at Rehobeth (John Gibbons), except that he was admitted to the conference in 1803.

Rehoboth

Va. Conference — Guilford Circuit

	Preachers		Presiding Elders
1806-1807	John Gibbons	1806-1807	John Baxter
	Richard Owen	1807-1809	Thomas Douglas
1807-1808	William Barnes	1809-1812	Samuel Garrard
	Chas. Roundtree	1812-1814	William Jean
1808-1810	Chas. Roundtree	1814-1818	Edward Cannon
	Jno. Humpries	1818-1822	James Patterson
1810-1811	Joel Arrington	1822-1826	Lewis Skidmore
1811-1812	Edward Cannon	1826-1830	Peter Doub
	Erastmus Stimson	1830-1833	Moses Brock
1812-1813	Ethelburt Drake	1833-1835	John Wesley Childs
1813-1815	Joel Arrington	1835-1836	Abraham Penn
	John Doyle		
	Cyrus Christian		
1815-1816	Henry Robertson		
	Chas. Mosley		

	Preachers	Presiding Elders
1816-1817	Jas. Hanner Abram Trail	
1817-1818	Samuel Garrard Jas. Smith	
1818-1819	Jno. F. Wright Archibold Robinson	
1819-1820	Samuel Hunter	
1820-1821	Thomas Howard	
1821-1823	Jas. Reid	
1823-1824	Thacker Muire	
1824-1825	Jesse Lee	
1825-1826	Rufus Wiley	
1826-1827	Thos. Mann Jacob Hitt	
1827-1828	Rufus Wiley Thos. Mann	
1828-1829	William N. Abington Eli Ward	
1829-1830	Richard D. Merriweather Joshua Joliff	
1830-1831	Peter Doub	
1831-1832	John H. Watson	
1832-1834	Joshua Bethel	
1834-1835	James Morrison	
1835-1836	Joshua Lea	

N. C. Conference — Guilford Circuit

	Preachers		Presiding Elders
1836-1837	David B. Nicholson	1845-1847	Joseph A. Goodman
1837-1838	T. Barnum	1847-1848	Peter Doub
1838-1839	Lindsay Bumpass	1848-1849	J. A. Cunningham
1839-1840	Alfred Norman	1849-1850	S. D. Bumpass
1840-1841	William Anderson	1850-1851	William Carter
1841-1842	John St. Claire	1851-1852	James Jameson
1842-1844	James D. Lumsden	1852-1854	W. W. Barringer
1844-1845	A. Lea	1854-1855	W. E. Barringer
1845-1846	Joseph Tucker	1855-1859	N. H. D. Wilson
1846-1847	William S. Colson	1859-1862	Numa Reid
1847-1848	Joseph B. Martin		
1848-1849	John Lillet		
1849-1850	Joseph B. Martin		
1850-1851	John Rich		
1851-1852	W. W. Nesbit		
1852-1854	Charles Phillips		
1854-1855	Solomon W. Helsebeck Joseph Bethel		
1855-1856	J. Bethel		
1856-1858	John M. Gunn		
1858-1859	M. J. Hunt		
1859-1860	J. B. Alford		
1860-1862	R. S. Webb		

N. C. Conference — South Guilford Circuit

Preachers		Presiding Elders	
1862-1864	Z. Rush	1862-1863	Numa Reid
1864-1866	W. B. Richardson	1863-1866	Peter Doub
1866-1867	J. W. Lewis	1866-1868	N. H. Reid
1867-1868	W. B. Richardson	1868-1870	W. H. Bobbitt
1868-1870	Chas. H. Phillips	1870-1873	W. Barringer
	N. H. D. Richardson	1873-1874	Chas. H. Phillips
1870-1871	C. W. King	1874-1875	N. H. D. Wilson
1871-1872	G. C. Bynum		
1872-1873	Z. Rush		
1873-1874	N. H. D. Wilson		
1874-1875	Z. Rush		

N. C. Conference — Pleasant Garden Circuit

Preachers		Presiding Elders	
1875-1877	Z. Rush	1875-1876	N. H. D. Wilson
1877-1879	J. R. Scroggs	1876-1879	M. L. Wood
1879-1881	P. L. Groom	1879-1883	W. B. Bobbitt
1881-1882	J. B. Carpenter	1883-1884	R. C. Burton
1882-1883	R. M. Hoyle	1884-1888	J. A. Cunningham
1883-1884	L. L. Johnson	1888-1890	S. D. Adams
1884-1886	John Tillet		
	C. W. King		
1886-1887	W. W. McFarland		
1887-1889	M. C. Fields		
1889-1890	M. J. Hunt		

W. N. C. Conference — Pleasant Garden Circuit

Preachers		Presiding Elders	
1890-1891	M. J. Hunt	1890-1893	J. R. Brooks
1891-1892	T. W. S. Parker	1893-1894	J. H. Weaver
1892-1894	J. B. Tabor	1894-1898	P. J. Carraway
1894-1898	S. T. Barber	1898-1900	Frank H. Wood
1898-1900	R. F. Bryant	1900-1905	J. R. Scroggs
1900-1901	T. W. S. Parker	1905-1908	S. B. Turrentine
1901-1902	W. L. LeGette	1908-1912	W. R. Ware
1902-1905	T. B. Johnson	1912-1914	G. T. Rowe
1905-1906	J. T. Stover	1914-1917	J. H. Weaver
1906-1908	E. G. Kilgore	1917-1920	J. H. Barnhart
1908-1910	R. A. Taylor	1920-1921	A. W. Plyler
1910-1913	J. A. Sharpe	1921-1925	W. F. Womble
1913-1915	F. L. Townsend	1925-1929	J. B. Craven
1915-1919	C. F. Sherrill	1929-1933	W. A. Newell
1919-1923	A. G. Loftin	1933-1935	L. D. Thompson
1923-1925	J. W. Hoyle, Jr.	1935-1936	C. C. Weaver
1925-1927	A. R. Bell	1936-1938	W. W. Peele
1927-1928	J. E. Womack	District Superintendents	
1928-1930	J. T. Ratledge	1938-1944	L. B. Hayes
1930-1932	G. W. Williams	1944-1946	W. A. Lambeth

	Preachers	District Superintendents
1932-1937	R. C. Kirk	
1937-1940	E. E. Snow	
1940-1944	T. F. Higgins	

W. N. C. Conference — Bethlehem, Rehobeth

	Preachers	District Superintendents
1944-1946	C. D. Stokes	1946-1949 W. A. Lambeth
1946-1947	R. E. Early	1949-1955 H. F. Duncan
1947-1948	J. S. Higgins	

W. N. C. Conference — Rehobeth

	Preachers	District Superintendents
1948-1950	A. B. Pearce, Jr.	1955-1957 E. C. Few
1950-1954	E. C. Widenhouse	1957-1963 J. Clay Madison
1954-1958	J. C. Vernon	1963-1969 J. G. Winkler
1958-1962	W. H. Yokely	1969- Julian Lindsay
1962-1966	J. B. Northington	
1966-	R. M. Hardee	

CEMETERY

The cemetery is unique in that there are three races buried there; Indian, white and black. According to tradition, also from information handed down, the location was near the center of the present cemetery on the east side. One early Q.C. report states that the burial grounds were begun in 18 , and Morning Davis was the first one buried in it. From the memory of older members of the past, it was a small plot with a rail fence around it. Slaves were buried outside the fence. As more space was needed, the fence was removed and the Indian, white and black slept side by side in peace. One of the oldest markers found is that of Martha Parker, who died July 22, 1842. The inscription of the marker is most interesting and unique, in that it has more than 100 words and numerals carved upon it. Martha Parker was the wife of Jonathan Parker, who was one of Guilford County's early politicians. He served in the state house 1800-1804 and in the senate 1807-1809, 1811-1815, 1821-1825 and 1832-1834. He once lived where Josh Murrow now lives and operated a store there. He is buried beside Martha. For a number of years, there was a woven wire fence around the cemetery. About 1930, this fence was torn down and has never been replaced. Shortly thereafter, it was leveled off and sodded, and today it is one of the most beautiful in the rural area. In 1949, the mapping and recording of plots and graves was begun through the following committee; J. Y. Short, S. S. Clark, George Bishop and Clay Little. Bill Johnson drew the plot plans. Rodolphus Short, his son J. Y. Short and J. Y.'s daughter Minnie Short Hodgins, have been caretakers for many decades. At the present time, expansion of cemetery is being considered. One of the saddest burials ever conducted at Rehobeth occurred in August, 1956. It was the triple burial of Rev. Robert Barefoot, his wife Dorothy Louise and niece Catherine Fulp. They were killed in an automobile accident. This burial and that of Clay Little was said to be the largest crowds ever assembled at Rehobeth.

CAMP MEETINGS AND REVIVALS

In the early days of Rehobeth and for sometime there was a brush arbor camp meeting place at Rehobeth. The exact spot on which it stood and the length and time of its existence are unknown. However, in my youth I talked to the then older members, who had attended. The meetings usually lasted 2 weeks with all day services and dinner on the grounds.

There is a record of one joint inter-faith camp meeting (Baptist, Presbyterian, Methodist), in which a Baptist preacher preached a powerful sermon on the subject of immersion and used an outline something like the following: "When you have old dirty clothes, there is only one way to get them clean. You take them down to the spring, fill a tub with water, put the clothes down in the water, take a paddle of lye soap and rub it in well, take them out and rub them on a wash board until they are clean; rinse all the dirt out and then hang them on the line where the air dries them and the sun whitens them." Then turning to the Methodist preacher, he said, "Now what do you have to say against that." The Methodist preacher replied, "Nothing, but then I observed that after you washed the clothes clean and the air dried them, and the sun whitened them, that you have to sprinkle them before you can iron them". This is thought to have occurred on the circuit, but the place is unknown.

The Rev. Jesse Lee, one of the most profound and eloquent preachers of early Methodism, held many revivals and camp meetings in N. C. and Virginia. He was a master of extemporaneous preaching. It was considered preaching without preparation. One preacher invited him to preach in his pulpit, provided he would give him the text and give it to him upon entering the pulpit. The text was Numbers 22:21, "And Balaam rose up in the morning and saddled his ass". Sure this was biblical, but the application was unexpected, especially when he represented the minister as Balaam, who was saddling his people with many galling practices and demands. After this, his skill as an extemporous preacher was not questioned.

The greatest revival of this century occurred in July, 1938, with the pastor, Rev. E. E. Snow preaching and Edith Crouse Williams leading the singing. This revival was held for two weeks and with two services on Sunday and one each night during the week. There were some 120 conversions, 107 joined the church at one time. Four entire families, ranging from 3 to 9 in a family joined the church in this group. Many of the present members of Rehobeth became members through this revival.

FINANCES

In the field of finance and contributions, the early records are few. The earliest record found was a financial report made at the first Q.C. held at Muirs Chapel in 1832. Rehobeth's report was \$1.37½, 2nd Q.C. \$1.10, 3rd Q.C. 0, 4th Q.C. \$5.62½. Some further reports; 1835—50c paid for expense of exhorter, 1844—no collection until 4th Q.C. \$4.41, 1853—collection for missionary cause nothing, \$5.25 on budget, 1876—budget \$30.00. The financial records from 1876 to 1940 were destroyed when the parsonage in Pleasant Garden burned. The above finances have grown, until today the budget is near \$30,000.00, plus other contributions to various causes.

The salaries of the circuit Exorthers in 1806 was \$84.00 per annum, 1816—\$100.00, 1875—\$600.00 paid \$375.00, 1923—\$1,500.00, 1945—\$2,000.00. Today, Rehobeth as a station pays \$7,600.00. It is worthy to note that until about 1935, the money was raised by assessments or pledges and often the budget came up short. Since the adoption of voluntary giving, not a single year has come up short, and often there has been a surplus. In December, 1949, the unified budget was adopted. In September, 1949, adoption of motion that financial report be put in bulletin quarterly.

WAR VETERANS FROM REHOBETH

In the field of service to their country, few churches have exceeded that of Rehobeth. Many have given their all. A few have made a career of service. Two have risen to the rank of Colonel and one is a veteran of three wars.

Civil War

*killed in action

John Gray	A. G. Short	Robt. Ryan
J. S. O'ment	Jas. N. Millis	Jonathan Dillion*
W. A. Short	J. M. Whittemore	Franklin Jordan

Spanish American War

Fred Jennings

World War I

Walter Short	Robt. Clark	Robt. Groome
Geo. Short	Floyd Stevenson	Charlie Whittemore
Shube Clark Sr.	Everett O'zment	Elmer Osborne
Frank Clark	John F. Clark	

World War II

Chas. Allen	Shube Clark Jr.	Robt. Layton
Wade Allen	Howard Clark	Clarence Lewis Jr.
David Allred	Bill Dempsey Jr.	Jas. Lewis
Edison Allred	William Duncan	Claude Little
J. C. Barefoot Jr.	Fred Fields	Clay Little
Robt. Barefoot	Herbert Forrest	Oliver Little
Oscar Barbee*	Howard Gailey	Wayne McCraw
Herbert Barbee	Chas. Gray	Jack Morgan
Ralph Barbee	Howard Gray *	G. L. Oliver*
Geo. Blackwood	Ralph Gray	J. H. Oliver Jr.
Jas. Blackwood	Herbert Harris	Jack Oliver
Layton Barber	Chas. Hodgin	F. T. Oliver Jr.*
Chester Brady	Norman Hodgin	Andrew O'zment*
Ben Carrick	Jack Hodgin	Everet O'zment
Hoover Clark	Lee Hodgin	Leo Palmer Jr.
S. L. Clark (John)	Ben Jones	D. L. Park

*killed in action

Elbridge Park*
Lewis Park
Dewitt Pope*
Worth Pugh
Ed Reynolds
Howard Ryan
Norman Ryan
G. A. Short Jr.

Harold Short
Joseph Short
Roger Short
Jack Short*
Willard Short*
Glenn Spivey
Robt. Stack Jr.
Ray Stanley

Bill Stanley Jr.
Jas. Steele Jr.
Chas. Sullivan
J. C. Trotter
Owen Bass
Ralph Barker

Korean War

Jack Paris
Jack Gray

Clarence Lewis, Jr.
Bill Lewis

Marcus Short
Mark Short

Vietnam War

Johnny Moore
Clarence Lewis Jr.
Paul Vernon
Jack Gray
Mark Short
Douglas Jones
Thos. Winslow
Clifton Lewis
Larry Stanley

Jerry Jobe
Michael Morgan
W. G. Martin
Joseph Blackwood
Michael Oliver
Jeffrey Morgan
David Lavton
Kemp C. Wagstaff Jr.
Kenneth Groome

Robt. Hardee
Herman Harris
Wayne Coble
Henry Harris
Don Rives
Dan Fields
Pat Morgan
Milton E. Harris
Bill Duncan Jr.

REMNANTS & MEMORIES

The old spring where many thirsts were quenched and much socializing done, especially in warm weather.

When the church was almost surrounded by woods and thickets and a horse or mule tied to the trees in the church yard.

The roads leading to the church almost impassable in bad weather.

The little tap bell on the pulpit stand, which the superintendent tapped for assembling and dismissal of classes.

All classes conducted in sanctuary.

Listening to some gifted and some long-winded preachers.

Often preaching service lasted until 1 P.M.

Only 2 services a month. Second Sunday in the month at 11 A.M. and fourth Sunday at 3 P.M.

The amen corner on left at front of sanctuary, where you often heard Jim W. Weatherly, Jim Whittemore, Rufus Hodgin, A. M. Lewis, Jim Langley, Rodolphus Short and many others say their amens.

During prayer, many were on their knees.

The shouting at Big Meetings of Adeline Short, Maggie Layton, Dora Isley and occasionally others.

The old wood stove near center of church near the front, that barely kept one warm unless sitting nearby.

The bountiful meals served on the grounds during all day services. This was done by families for many years.

The marriages that began here. (I remember one well)

The women upon entering sitting on the right, the men on the left.

Women nursing their babies during service.

Some men came in overalls.

The melodious singing which was often loud and sometimes off key.

Men wearing their coats in hot weather.

The bussle skirts women wore.

The cemetery grown up in weeds and briars.

Annual cleaning of cemetery down to the bare ground.

John Layton, who dug many graves.

The lingering of the congregation after services sifting the news and gossip of the week.

The enthusiasm at Big Meeting time.

When you could see only one house from the church.

Walter Short's goats cleaning out the thicket south of the church.

Plumbing was where you chose.

The annual all day childrens' day.

Rehobeth was founded just 22 years after Methodism was founded in America, two years before Greensboro was founded, 16 years after Guilford County was founded.

SOME FIRSTS IN METHODISM

1739—Societies began in England.

1766—First society in America, 5 members.

1768—First Meeting House in America (N. Y.)

1773—First conference in America (Philadelphia)

1784—Church broke from Church of England.

1784—December 27, Methodist Episcopal Church founded. (Baltimore)

1772—First Methodist Preacher in N. C. (Currituck)

1799—First colored person ordained.

SOME FIRSTS FOR REHOBETH

- October 22, 1967—Resident Bishop Earl G. Hunt Jr. preached at the 11 o'clock service.
- November 12, 1967—L. J. Kelleher, a Catholic, spoke to the missions study group on some changes in Catholicism.
- December 12, 1946—First regular bulletin, Robt. E. Early, Minister.
- November 17, 1967—Dave Helberg, a Jew, spoke to mission study group.

MEMORIALS

- 1949—Consonata electric organ by friends and members of Rehobeth, to honor and in memory of World War II service men.
- 1951—Baptismal fount, chimes, venetian blinds for sanctuary by Mrs. J. M. Crutchfield in memory of her parents.
- 1953—Outdoor bulletin board by Mr. and Mrs. E. K. Gragg.
- 1957—Furnishings in church parlor by L. J. Blackwood family, in memory of L. J. Blackwood.
- 1957—U. S. and church flags by Mr. and Mrs. Clarence Lewis Sr. to honor and in memory of service men, past present and future.
- 1956—Piano in choir loft in memory of Henry Clay Little by choir, members and friends.
- 1956—Worship center in childrens assembly room in memory of Catherine Fulp by parents.
- 1956—Worship center in youth assembly room in memory of Rev. Robt. Barefoot and wife by friends.
- 1957—Good Shepherd picture in memory of Henry Clay Little by Little family.
- 1957—Table in memory of Henry Clay Little by his mother.
- 1957—Picture of Christ in honor of Mr. and Mrs. J. H. Oliver Sr. by their children.
- 1961—Piano in church parlor in memory of Geo. Short by Mrs. Geo. Short.
- 1961—Piano in children's assembly room in honor of J. C. Barefoot Sr. by fellowship class.
- 1967—Worship Altar in childrens classroom in memory of Mrs. Raynor Clark by Womens Guild.

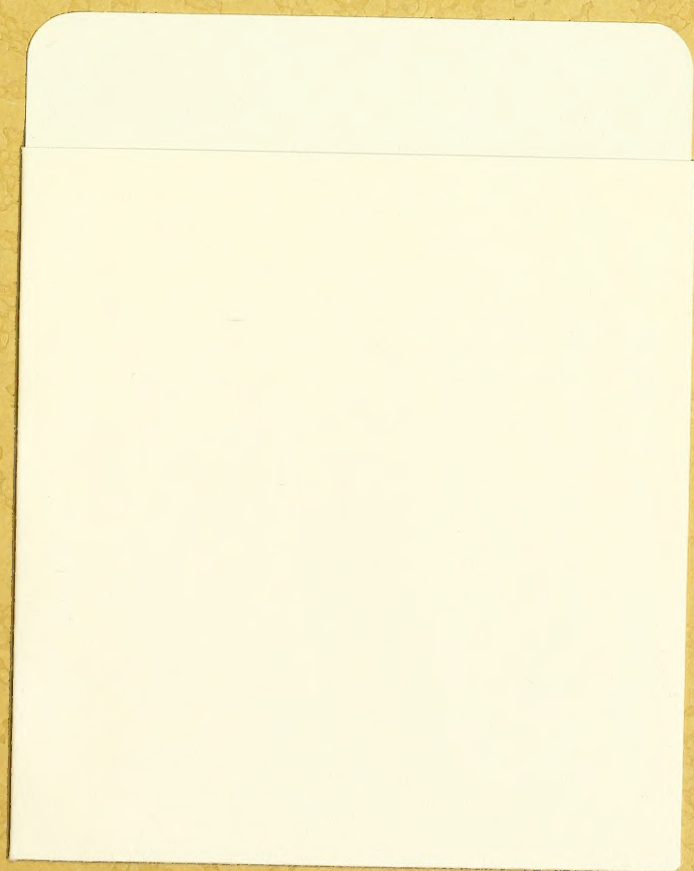
These writings are in no way a complete history of Rehobeth. However, some unknown facts have been uncovered. At this time, I am calling this a preliminary history with the hope that sometime in the future, through more research, a more complete history can be brought about in book form. It is hoped that the mistakes are at a minimum. I do ask that the mistakes be conveyed to me so they will be corrected in the next edition. Thanks everyone.

—Clarence W. Lewis, Sr.

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